KORATH:
OR THE
DANGER
OF
SCHISM.
A
SATYR.

By a GENTLEMAN.

Schiſma eodem cultu, eodemq; ritu credit ut cæteri,
Solo Congregationis delectatur diſſi[illegible], ſit autem
Schiſma cum dicunt homines nos juſti ſumus,
Nos Sanctificamus immundos, & cætera ſimilia.
Cathari propter Munditiam ita ſe nominaverunt,
Et gloriantes de ſuis meritis mundiores ſe cæteris
Prædicabant, ſi autem nomen ſuum cognoſcere
Vellent, mundanos ſe potius quam mundos vocarent.

Iſidorus, *Lib.* 8. *Cap.* 3.

BIBLIOTHECA BODLEIANA

Expugnentur licet Urbes, corripiantur gentes, regnis manus
Injiciantur, niſi foro, & curiæ Officium, ac Verecundia
Sua conſtiterit, partarum rerum cælo cumulus
Æquatus ſedem ſtabilem non habebit.

Vale. Max. *Lib.* 2. *Cap.* 4.

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KORATH:
OR THE
DANGER
OF
SCHISM.

OF all those Sins that heat our Northern Clime,
Schism's the greatest and the foulest Crime.
Schism alone that rends our Nation more
Than all the Plagues it ever had before.
Should all the Vices round the World compleat
In *England*, as their Native Centre, meet;
Should Savageness from the Crude *Tartar* flow,
Schism would prove the Kingdom's greatest Wo.
When as this World in Darkness lay asleep,
And Chaos was an undigested Heap,
Before the Six Days Labour yet appear'd,
Or potent *Fiat* mighty Works had rear'd,
Schism, begot by Hellish Pride, was then
Begun with Devils, but will end with Men:
By this the Grand Impostor did deceive
The Wandering and Separated *Eve*;
And Woman's Schism gave the prime Offence,
To Cheat her Husband of his Innocence.
For from the first it was design'd to be
A Curse to Man, and his Posterity;
And as a Vip'rous Monster, to let in
The Devil's chiefest Engine, called Sin.
Hence Factions flow'd, hence came those Holy Fears,
When *Nimrod* parted from the Mountaineers;

And all thoſe Sins were ſubſequent to it,
Which are Recorded by the Sacred Writ;
Iſrael's Captivity, and *Judah*'s Thrall,
From Schiſm took their firſt Original;
Stiff-necked *Judah*, tho' belov'd by Heaven,
Always to Sects and Separations given,
Which neither Threats nor Mercies could aſſwage,
Nor calm the fervent Motions of their Rage.
When God had brought them out of *Egypt*'s Land,
And reſcu'd them from *Pharoah*'s proud Command,
They then provok'd his All-revenging Hand;
Repin'd and Murmur'd whereſoe'er they came,
The Bitter Waters teſtifie the ſame,
And Waters that from them had its Contentious Name.
Nor ceaſed they when in *Canaan*'s Fruitful Soil,
Whoſe Paths with Milk, whoſe Rivers ran with Oil;
We throughout all the Pentateuch may trace
The moody Steps of this Rebellious Race.
When 'gainſt their City Legions ſtood array'd,
And the victorious Eagles were diſplay'd,
Cœleſtial Prodigies and *Roman* Force
Could not divert them from their ſtubborn Courſe;
At laſt were conquered, wading in a Flood
Of their Inteſtinely Exhauſted Blood.
As fertile *Nile*, which cultivates the Seed,
From overfatten'd Mud does Monſters breed;
So Schiſm ſprings from Luxury and Eaſe,
And from an overflowing Happineſs.
New-founded *Rome*, when in her poorer Years,
Was daily ſubject to continual Fears;
Yet whilſt ſhe Neighbours Envy did endure,
Then in her Peoples Union was ſecure.
Pamper'd with Fortune and Voluptuous Charms,
She felt the ſad Effects of Civil Arms;
And from the Slime of our *Nile* ariſe
The *Ilium* of all our Miſeries,
Whilſt we luxurious try the Sins of every Size.
Hence *Jewiſh* Factions are by Tranſmigration
Incorporated in the *Engliſh* Nation,
Whether when they inhabited theſe Parts,
They fix'd their Tenets in our Granſire's Hearts:
For tho' our *Norman* Line expell'd the *Jews*
That dar'd deny the Fund, and Tax refuſe,

Yet there are ſome amongſt us that inherit
Their ſtubborn, rebel, diſaffected Spirit;
And in Fanaticiſm we ſtill may find
The *Hydra* Factious Dregs they left behind.
Thus *Lybian* Locuſts on the *Africk* Shore
Leave Spawn more naus'ous than they were before.
Now, *Satyr*, whet thy keener Edge, decline
To mention *Guiſe*, or Factious *Ghibelline*;
On *England*'s Troubles, Authors, Cauſe reflect,
The Baſe, the Vile Hypocriſies detect,
Of the Fanatick Monſter brooding Sect,
And ſtrip this *Syndick* Bird, that we may ſee
The Lurking Frauds, and Secret Fallacy;
Speak, *Satyr*, for there is none can ſpeak like thee.
England, unhappy *England!* Scene of Woes!
What thy innumerable Plagues diſcloſe;
I ſooner could each ſingle Atome count,
Belch'd from the Bowels of the fiery Mount,
And tell the hidden Number of the Stars,
Than thy Domeſtick Broils or Civil Jars.
But tho' we cannot here on Earth deſcry
Each little Speck in the Cœleſtial Sky,
Yet *Venus*, *Saturn*, *Mars* and *Lucifer*,
May be diſtinguiſh'd from a leſſer Sphere.
Thus petty Crimes perhaps eſcape the Light,
Great Plagues are obvious to common Sight.
To ſome Hypocriſie may lend a Cloak,
Flames will emerge through ſuffocating Smoke.
Nor need we to enumerate the leſs,
Their Natures by the viler we may gueſs;
And if we cannot overlook them all,
We may the Groſſer into Judgment call.
That then which juſtly in the Front does ſtand,
And has ſo overrun this wretched Land,
Impoſing on God's Glorious Majeſty,
Is the *Occaſional Conformity:*
Which howſoe'er theſe **Lucianiſts* expound, * Τελώθεοι.
And with I know not what good Things confound,
And palliate it with what Names they can,
The Gloſs well ſhew Contempt of God and Man;
For by the Inſtitution it was meant
To undermine the Church and Government,
To rob the People of their Liberty,
And introduce an Ariſtocracy.

The Devil heretofore has forg'd ſuch Things,
To raiſe up Commonwealths, and ruin Kings.
Calvin, who puff'd up with Spiritual Pride,
T' himſelf rejected Corner-ſtone apply'd,
Shou'd his revolted Followers the Way
How to erect an Arbitrary Sway;
Never in all his weighty Labours taught
It by the Churches Power ſhould be wrought;
But that which heightens our lamented Fate,
Fanaticks make the Church, imbroil the State:
And by her, tho' unwilling, Means aſcend
To their Ambitious and Aſpiring End.
The Sacrament, which Chriſt did firſt ordain
To beat down Sin and Pride, is made a Gain;
And by that Manna and Angelick Food
Fanaticks labour to be Great, not Good.
The Holy Altar, which was ſet apart
To offer up an humble, contrite Heart,
Is by theſe Sacrilegious Worldings made
The Place of Honour's Mercenary Trade.
To what an Ebb is Chriſtian Virtue come!
Or how unlike to Great, tho' Heathen, *Rome!*
Heroes muſt then through Virtues Temple paſs,
Before they could Immortal Flames embrace;
Time changes, fickle Mortals change with Time,
Immerit by the Sacred Steps does climb,
And by Profaneneſs Men become ſublime:
They when with Offerings do the Altar load,
Diſſolve the Liquid L, and make the Gold their God:
But the aſpiring Thoughts ſhall be depreſt,
And he that will be greateſt ſhall be leaſt.
For as the enflamed Holy Zeal of old
Scourg'd thoſe that in the Temple bought and ſold,
So will the injur'd and derided God
Puniſh theſe Altar Merchants with his Rod.
Yet can *Euſebia* ſee her Rights diſus'd,
Her Canons violated and abus'd,
Her Sacred Inſtitutions overthrown,
And not, *Elijah*-like, call Vengeance down?
Or can the Reverend Pillars of the Church
Thus ſink, and leave their Mother in the Lurch?
Or in the time of her Diſtreſs be found
Not pouring Balm into the gaping Wound?

Can they go by and ſee her deep Decay,
Yet, like the *Levite*, paſs another Way?
Alas! 'tis true, the good *Samaritan*
Did to the Afflicted lend an helping Hand,
Theſe won't oppugn the Factious *Puritan.*
B———*t*, whoſe Learned Writings I admire,
How could thy Spark in Vapours thus expire,
And loſe the Vigour of its wonted Fire?
Did Int'reſt or your Native Country's love
Thus make you tolerated Schiſm t' approve?
Sure that nor th'other could eſtrange your Mind,
Your Function ſhews it otherwiſe inclin'd.
Whate'er it was your Worth will veil the ſame,
But then return and vindicate your Fame,
Nor let one Blot deface your Everlaſting Name.
What Salutary Laws may we expect
From the Fanatick Senatorian Sect,
Return'd as Members of the Parliament,
Whom Three Pound Freeholds Beer and Ale have ſent?
What from thoſe Storks, who now got in by Stealth,
Will never live but in a Commonwealth?
The Church is from her wonted Scandal freed,
Simony next does in the State ſucceed;
And it will be by future Ages ſaid,
We have a Simoniack Senate had.
From *Presbyterians* can we hope to ſee
A flouriſhing and proſp'rous Monarchy,
Whoſe chiefeſt Principle and Fundament
Is to deſtroy Monarchick Government?
When 'tis the Prim'ry Maxim in their State
To ſet the People 'bove the Magiſtrate,
And at their own Licentiouſneſs depoſe
The Idol Gods which their own Hands have choſe?
If we may in th' Hiſtorians Word confide,
The *Papiſts* are unworthily bely'd,
And *Presbyterians* firſt taught Regicide:
Although their Canting Prieſts perſwade the Nation
To a firm Unity and Moderation,
Were it in their malicious Power again,
They ſoon would open the Baſilick Vein.
Now from the *Scottiſh* Kirk we plainly ſee
Their Helliſh perſecuting Tyranny.
Are theſe Horſe-Leeches that delight in Blood,
Made publick Truſtees of the Common Good?

The Law admits no Witneſs Butcher's Hand,
Why then do theſe ſit Judges in the Land?
Muſt the well-meaning T——rs thus lay down
The Loyalty they owe the Queen and Crown,
Whilſt Spurious, Unbred, Mongrel Whigs alledge,
That T——ing is no lawful Priviledge,
And with that Name amuſe the Vulgar Sort,
Only to Buy themſelves into the C——t;
We can't ſuppoſe that they'll maintain their Cauſe,
Who thus infringe the H——s Rights and Laws.
E'en now theſe Mercenary Rumpiſts ſhew
Their Will t'enſlave the Q——n and Country too,
And that, if not prevented, they will do.
The F——ds they ſhall hereafter reimburſe
Will ſend Infections, and their V——s a Curſe.
What A—s theſe Antimonarchs paſs will prove
The dire Effects of their accurſed Love;
Our Saviour has pronounced Calamity
To a pretended Καθαρίζητα:
Tho' theſe pretend to have a purer Name,
It ſavours ſomething of a Zealot's Flame,
As if from limping *Loyola* they came.
Scotland may ſafely Pirates cry, and then
Uncrue our Ships, and hang up all our Men.
Cathartick Pills that come from North by *Twede*,
Have purg'd our Senate of her Trueborn Breed,
To make their *Scotch-French* Fooliſhneſs ſucceed.
We find in Parliamentarian Liſts
A Star prefix'd to many Aſophiſts;
But tho' theſe Aſophiſts hereafter join,
And with thy Wiſdom-warring Kirk combine,
Remember, *Scotland*, if you wont accord
That *Durham* Biſhop now may wear a Sword.

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* Puritani ἀπὸ τῦ πύρος ut Ignatius ab Igne.

FINIS.